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Quixote Quedom quizzed a queerish quidbox.  
 Rory Rumpus rode a rawboned racer.  
 Sammy Smellie smelt a smell of small coal.  
 Tiptoe Tommy turned a Turk for twopence.  
 Vincent Veedom viewed his vacant vehicle.  
 U (forgotten).  
 Walter Waddle won a walking wager.

All my informant remembers of X, Y, Z, is that they were included in one verse different from the others.

*William John Potts.*

CAMDEN, N. J.

## RECORD OF AMERICAN FOLK-LORE.

### FOR NATIVE RACES.

**ALGONKIAN.** — A legend of the wars of the Sauks, Pottawatamies, and Chippewas is related by H. J. Smith in his article "Legendary Invasion of the Saginaw Valley" ("American Antiquarian," vol. xiii. 1891, pp. 339, 340).

**APACHE.** — A somewhat extended and very valuable addition to our knowledge of Apache mythology is made by Capt. J. G. Bourke in his paper on the "Religion of the Apaches" ("Folk-Lore," London, December, 1891, pp. 419-455). Much useful information is given regarding maleficent devils, spiritualism, omens, idols, prayers, witchcraft, amulets and talismans, animal-worship, nature-worship, sun-worship, plants and trees, medicine-songs, etc.

**BEOTHUK.** — In the "Transactions of the Canadian Institute" (Toronto, vol. ii. Part I., October, 1891), Mr. Alan Macdougall gives an abstract of our information regarding the aborigines of Newfoundland. Reference is made to the discovery of remains of the Beothuks in 1886, and again in 1888. Rev. Philip Tocque read a paper before the same society on January 9, 1891, "The Aborigines, or Beothics of Baccalaos," which was of similar character.

**BILQULA.** — A considerable portion of Dr. Boas' "Third Report on the Indians of British Columbia," to the British Association for the Advancement of Science (Cardiff meeting, 1891) is taken up by a consideration of the Bilqula under the following heads: social organization, secret societies and potlatch, customs regarding birth, puberty, marriage, and death, religion and shamanism, wars, medicine. Figures of crests and masks accompany the descriptions.

BRITISH COLUMBIA. — In the fifth number of the "Zeitschrift für Ethnologie," Dr. F. Boas begins an extensive collection of the tales of various British Columbian tribes. The first section (S. 537-576) deals with the following : —

I. Shushwap (S. 532-548), embracing stories of Tléesa, the coyote, the muskrat, etc.

II. Ntlakyapamuq (S. 546-549). Tales of the sun, coyote, etc.

III. Gens mythology and tales of the Lower Fraser River (S. 555-576). Stories of the sun and moon, woodpecker, eagle. Origin of salmon, of fire, etc.

The second section (S. 628-645), contains : —

I. Kauétcin (Cowitchin) (S. 628-636). Tales of the flood, the thunder-bird, whale, etc.

II. Snanaimuq (S. 636-638). Tales of the origin of fire, of daylight.

III. Sk. qōmic (S. 639-643). Tales of the raven, the woman and the fish, etc.

IV. Lkúñgen (S. 643-645). Tale of the daughter of the stars, etc.

This will be the most complete collection of tales of any of the peoples of Northwest America.

HAIDAH. — In "The Moon Symbol on the Totem Posts on the Northwest Coast," Mr. James Deans continues his studies of Haidah folk-lore. An interesting fact is noted by him, viz., that these carved wooden posts are having their places taken nowadays by marble and stone ones, made by Indian workmen. In the same journal (pp. 282-287) is a second paper by the same author on "Carved Columns or Totem Posts of the Haidahs."

In the "Journal of the Anthropological Institute" for August, 1891, (pp. 14-29), Rev. Charles Harrison has a paper on "Religion and Family among the Haidas." It consists of two parts, I. "Haida Deities;" II. "Creation of the Haidas." Mr. Harrison's versions of some of the legends and his interpretation of certain characters differ from those of other authorities, and some of this disagreement may possibly be due to mission influence.

Mr. Harrison gives an interesting list of the Haida month-names.

HAVESU-PAI (COSNINOS). — Dr. R. W. Shufeldt ("Proc. U. S. National Museum," vol. xiv. pp. 387-390) publishes what little is known of the Havesu-pai Indians of Arizona. His desire for more information regarding this dying tribe will be seconded by every student of American ethnology.

HURONS. — In "Science" (October 9, 1891) is an abstract of a paper by C. A. Hirschfelder on "The Burial Customs of the Hurons."

IROQUOIS. — In the "Glen Echo Chautauqua" (Washington, D. C., August 1, 1891, p. 12), Dr. A. S. Gatschet discusses the "Origin of the word Chautauqua."

In the "American Anthropologist" (1891, p. 384), Mr. J. N. B. Hewitt gives a brief account of the Kahastine's or Fire-Dragon, for which he finds an origin in the "shooting light or star."

KARANKAWAS. — Vol. i. No. 1 of the "Archæological and Ethnological Papers of the Peabody Museum" (1881) is devoted to an extended account by Dr. A. S. Gatschet, of "The Karankawa Indians, the Coast People of Texas." The paper is chiefly ethnographical and linguistic, but several items of interest to folk-lorists occur, such as the description of the festival (p. 18), the explanations of the folk-names (pp. 40-44), the notes on manners and customs (pp. 66-67).

KOOTENAY. — In the "Verhandlungen der Berliner anthropologischen Gesellschaft" for February, 1891, Dr. Franz Boas gives some interesting animal stories and mythological tales. His paper "Einige Sagen der Kootenay" is a welcome contribution to the folk-lore of this neglected tribe. A number of the tales deal with the coyote, who is a chief figure in Kootenay mythology. The rabbit, the frog, the elk, the muskrat, the owl, etc., also appear. The principal tales are those of "The Rabbit," "The Coyote and the Sun," and "How the Animals got into Heaven." Dr. Boas reaches the following conclusions: "Die hier wiedererzählten Sagen zeigen recht enge Beziehungen zu denen der Völker der nord pacifischen Küste. Die Prairie wolf Sagen gehören zu einem Cyclus, welcher über die Hoch-ebenen von Britisch-Columbien, Washington und Oregon verbreitet ist. Besonders eng sind die Beziehungen zwischen den Sagen der Okanagan und Kootenay. Die Beziehungen zu den Sagen der Küstenvölker bestehen wesentlich in der Einverleibung gewisser Züge in Sagen denen sie sicher ursprünglich fremd waren."

MICMAC. — In the "Story of the Moosewood Man" ("American Antiquarian," May, 1891, pp. 169, 170), Rev. S. T. Rand gives us another Micmac legend in which figure a young woman, a poker of moose-wood, a fine-looking youth, a bevy of girls, and a beauty.

NATCHEZ. — In the "Popular Science Monthly" for June, 1891, Mr. H. A. Giddings gives a brief *résumé* of what we know of these Indians.

NAVAJO. — In "American Naturalist" (vol. xxv. 1891, pp. 303-307), Dr. R. W. Shufeldt has an interesting paper, "Mortuary Customs of the Navajo Indians," giving details of the various modes of burial practised by these aborigines: (1) cliff-burial, (2) brush-burial, (3) grave-digging, (4) tree-burial.

In "Proceedings of the U. S. National Museum" (vol. xiv. pp. 391-393), the same writer gives an account of the manufacture of blankets and belts by the Navajo, having had the opportunity of seeing "The Navajo Belt-weaver" at his work.

A further contribution of Dr. Shufeldt is "Head-Flattening as seen

amongst the Navajo Indians" ("Pop. Sci. Monthly," 1891, pp. 53-59), in which he describes these practices amongst the Indians of northwest New Mexico.

PAWNEE. — In the "American Anthropologist" (July, 1891, pp. 275-281), Mr. G. B. Grinnell gives some interesting and valuable information regarding "Marriage amongst the Pawnees."

SANTA BARBARA. — Dr. Lorenzo G. Yates ("Amer. Anthropol.," 1891, pp. 373-376), has gathered together in his paper, "Fragments of the History of a Lost Tribe," some details concerning the habits and customs of the Indians of Santa Barbara, California.

SIOUAN. — In the "American Antiquarian and Oriental Journal" for May, 1891 (pp. 161-167), Mr. W. K. Moorehead, under the title, "The Indian Messiah and the Ghost Dance," gives an account of his observations among the Sioux.

TETON-DAKOTA. — In the "American Anthropologist" (1891, pp. 329-345), Dr. J. O. Dorsey gives a detailed account of the "Games of the Teton-Dakota children." Amongst the girls' and boys' games are: carrying packs, swinging, trampling on beaver, ghost game, courting, hide-and-seek, jumping, playing doctor, taking captives, old woman and her dog, grizzly bear game. In the spring many field sports, running games, etc., are carried on by the boys. His account of the different games of the children, played in spring, summer, autumn, and winter, is full of interest.

#### GENERAL.

The elaborate and profusely illustrated paper of Prof. O. T. Mason, "Aboriginal Skin-Dressing" ("Rep. U. S. National Museum, 1888-89," pp. 553-559, Washington, 1891), gives in considerable detail the methods employed by the Indians of North America and by the Eskimos. The tribes chiefly dealt with are: the Eskimo of Greenland, Cumberland Sound, Baffin Land, and Alaska; the Naskopis, Crows, Sioux, Modocs, Pawnees, Senecas, Navajos.

Mr. James Mooney, in "Growth of a Myth" ("Amer. Anthropol.," 1891, pp. 393, 394), discusses the "Welsh Indians, and the people of Croatan, the lost colonists of Roanoke."

MEXICO AND CENTRAL AMERICA. LACANDONS. — In "Ausland" (No. 45), Dr. Karl Sapper describes a visit to the Lacandons who live east of Chiapas and west of Peten. In "Ausland" (No. 51) the same writer has an article on Vera Paz and its inhabitants.

QUETZALCOATL. — In the "Popular Science Monthly" for June, 1891, is a paper by Dominick Daly entitled "The Mexican Messiah," which is one

of the many vain attempts made to connect the religion of old Mexico with those of Europe. The author makes up his mind that St. Brendan had something to do with it and reaches this curious conclusion : —

“The conclusion seems unavoidable that Quetzalcoatl was a Christian missionary from Europe, who taught Christianity to the Mexicans or Toltecs.”

## LOCAL MEETINGS AND OTHER NOTICES.

LOUISIANA ASSOCIATION OF THE AMERICAN FOLK-LORE SOCIETY. — A branch of the American Folk-Lore Society, under this name, has been formed at New Orleans. The following is an account of the organization and introductory proceedings of this Society.

*Rules.* — I. The members of the Association shall be elected from among such persons as may be recommended to the Executive Committee, but members shall be required as a condition of election to become members of the American Folk-Lore Society, unless there be more than one person from the same household.

II. The objects of the Association shall be to hold during the proper season monthly meetings, at which papers may be read or addresses delivered, and by means of which may be promoted the collection of American and other folk-lore, and also to further by every suitable means the objects and purposes of the American Folk-Lore Society.

III. The officers of the Association shall be a President, a Vice-President, a Secretary and Treasurer, and four Directors, who shall be elected at the stated annual meeting. These shall constitute an Executive Committee, which shall have power to conduct the affairs of the Association and elect members.

IV. The annual meeting shall be the meeting held in January.

V. The Association shall hold a public meeting once a year to encourage the study of folk-lore.

VI. The annual dues shall be fifty cents.

*Officers.* — President, Prof. Alcée Fortier ; Vice-President, Mrs. Mary Ashley Townsend ; Secretary and Treasurer, Mr. William Beer ; Directors, Col. William Preston Johnston, Mrs. M. E. M. Davis, Mrs. Francis Blake, Mrs. George Howe.

Original Members of the Association. — Miss M. J. Augustin, Mr. William Beer, Mrs. Francis Blake, Miss Marcia Davis, Mrs. M. E. M. Davis, Prof. J. H. Dillard, Mrs. T. S. Dugan, Mr. Edward Foster, Prof. Alcée Fortier, Mrs. George Howe, Mrs. J. Jamison, Col. Wm. Preston Johnston, Mrs. Wm. Preston Johnston, Mrs. L. C. Keever, Miss Eliza Leovy, Miss J. Morris, Mrs. J. H. O'Connor, Mrs. Caroline H. Rogers, Mr. W. O. Rogers, Mrs. W. O. Rogers, Miss D. Roman, Miss M. Roman, Mrs. Mary Ashley Townsend, Mrs. R. M. Walmsley, Miss L. Whitaker.

At the meeting in February, Mrs. Ashley Townsend read a paper giving some interesting superstitions. Colonel Johnston spoke of the value and